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Peace and Disarmament **THE OKINAWA CONSULTATION**

From April 17 to 19 about 40 people from the Okinawa Church Council, National Council of Churches of Christ in the USA and the National Christian Council of Japan met in Okinawa for a consultation on "US Military Presence and Its Impact on Local People." The purpose of the consultation was to seek ways for the churches to witness in a world influenced by militarism.

One of the opening speakers was Dr. OSHIRO Minoru, Okinawa Christian Junior College, who explained the historical background of the churches in Okinawa. He said that the churches in Okinawa, after total destruction during the war, were rebuilt with the help of US churches through their continuous financial aid and their sending of many missionaries of various denominations. Under these circumstances, for the Okinawan churches the US military was a liberator and peace maker. However, as time passed, the churches had to face various problems in relation to US bases in Okinawa. Fifty-three percent of the total US military forces in Japan have been concentrated on the small islands of Okinawa and have taken the best farming areas on the islands. Because of the high rent paid by the Japanese government to the owners of the land, the farmers have a comfortable income and have lost their desire to continue the farming which had been carried on for many generations.

Dr. Oshiro stated that crimes by military personnel on the islands have increased. The live shells and tear gas used in war games have mistakenly harmed villagers. A military fighter jet crashed over an elementary school and killed 140 people. And fighter jets are constantly flying just above oil storage tanks. In one instance, while a World Day of Prayer service was being held in a base chapel and the participants in the service were praying for world peace, military fighter jets were getting ready for air raids over Vietnam. In reality these prayers for

peace were empty of meaning.

The churches in Okinawa have searched for new possibilities for the ministry of the US service personnel Center in Ishikawa. They evaluated whether or not the Center's only purpose was in effect, to support war. "The churches in Okinawa should voice the negative aspects of having the US bases on the islands," Dr. Oshiro feels. According to HOKAMA Seishiro, a journalist, 400 million dollars, which is 7 percent of the total GNP in Okinawa, is from the US bases and related businesses. "But as long as the bases are in Okinawa they create tensions among the Okinawans and separate them from other Asians who want peace instead of war. The churches should take a position against the military bases and should not be recipients of any economic benefit from the bases. We experienced the brutality of the military forces during World War II. We confess to the sins that the church committed in wartime. Therefore, we must not support war and should not take a position that ignores the US base influence," he said. Most of the Okinawan participants

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(Okinawa Consultation, cont...) indicated the same stance.

OTA Masahide, professor of Ryukyu University, emphasized "Hope for Peace" by explaining the cultural background of Okinawa. 'Femininity' is the first premise represented in the culture," he said. He quoted literature written between the 11th and 17th centuries while pointing out that the words "murder" and "kill" were completely absent in the Okinawans' concepts. He concluded that historically speaking, human rights have been suppressed ever since the Islands were acquired by the Japanese government in 1879 when Okinawa became a pawn in Japan's foreign diplomacy. Professor Ota said, "We long for independence and identity as Okinawan people when we see that the modern history of Okinawa is nothing but the extermination of the real and traditional culture of Okinawa."

The focus of this consultation was the issue of the HUB (the center for service personnel) in relation to disarmament and peace in the midst of present world tension. The movement for the struggle for peace by the churches on the islands was ignited at this consultation at a time when both the military forces of the USA and Japan are reinforcing the entrenchment of arms in Pacific and Asian countries. ‡

-Rev. KANZAKI Yuji

THOUGHTS ON, PRAYERS FOR, PEACE

Mary MCMILLAN was given honorary citizenship in the city of Hiroshima before her retirement after several years of deep involvement in the lives and concerns of the people there. She said at the presentation that her greatest satisfaction was to be made a citizen of the place where so many of her friends were. The following was written for JCAN as she was preparing to leave for the United States.

Day after day, as I follow the news and pray, "Thy kingdom come, Thy will be done on earth...Lead us not into temptation but deliver us from evil, for Thine is the Kingdom, the power, and the glory forever," I hold fast to my growing awareness that we live in one world, a changing and dangerous world, where we who have been materially blessed have been so at the expense of many other persons near and far, and that God Himself wants this situation changed--however, not by methods which wronged persons, and often those

who have wronged them, take. These wrong methods only provoke the other side to similar infringements of God's and man's laws. May both sides not be led into such temptations.

To nourish our faith, we find evidences of God's working in the minds of many modern believers in the power of the Spirit. Their words speak to our need, our common condition. And how timely are these messages!

For example, I regard as providential the fact that for Week 15 in the World Council of Churches' Ecumenical Prayer Cycle "For All God's People," the pages we are reading as I write this are for "Iran, Iraq and the States adjoining the Gulf!" And the final prayer for this week is the following, from the Syrian Clementine Liturgy:

"O God, who art the unsearchable abyss of peace,
the ineffable sea of love,
the fountain of blessings
and the bestower of affection,
Who sendest peace to those
that receive it;

Open to us this day the sea of
Thy love
and water us with plenteous
streams from the riches of
Thy grace
and from the most sweet
springs of Thy kindness.

Make us children of quietness and
heirs of peace,
enkindle in us the fire of
Thy love; sow in us Thy fear;
strengthen our weakness by
Thy power; bind us closely
to Thee and to each other in
our firm and indissoluble bond
of unity."

In my busy last weeks in Japan before leaving for retirement, I seem unable to do more than meet the individual needs of those who come or telephone me. But I am a bit encouraged that a number of my former students are "working with God," as our Hiroshima Jo Gakuin motto states, for such world-wide peace as will remove the causes of war.

May each of us be so filled with the Spirit of our Master, the Prince of Peace, that individually and corporately we may radiate even to those forces now threatening our

(continued on p. 3)

prayers for peace....)
ace, rays of potential reconciliation
fore our current fears lead us to do what
ght make later reconciliation more
fficult. ‡

National Uses of Religion THE EMPEROR'S NEW CLOTHES

-Rev. TOMURA Masahiro
Asakusa Hokubu Church
(Kyodan)

th political and social trends proceeding
long present lines it seems that Chris-
tianity will have more and more contact
th Shintoism. Thus, Christians should
ave some basic understanding of this
religion. This is not an easy task since
ne history of traditional Shintoism is as
ong as the history of the Japanese people
hemselves. During the period of Japan's
odernization Shintoism was treated as a
on-religion, but was placed over other
eligions as a super-religion in a nation-
alized form. This article will deal mainly
th the process of the nationalization of
hinto under the emperor system since 1868
nd attempt to grasp the implications of
hintoism masquerading as a non-religion.

The Nationalization of the Shinto Religion

he isolation policy of the feudal Tokugawa
government over a period of 200 years, was
shaken as a result of internal and external
pressures. Restoration took place in 1868.
In order to rebuild a strong central gov-
ernment, unity of religion and state was of
primary importance. Thus, the emperor took
the role of the supreme priest in national
Shinto and every priest of every Shinto
shrine was appointed and controlled in the
name of the emperor.

Unity of religion and state was promoted
through a solemn rite in which the emperor
communed with the spirits of the ancestors
of "Amaterasu" (the Sun goddess) and this
ceremony was only to be performed on
nationally important occasions. This
traditional ceremony took on a significant
role when the Five Articles of the Pledge
were proclaimed by the emperor Meiji in
order to announce Japan's modernization to
other nations. The content of the pledge
which was written under the influence of
Western thought was different from imperial
ceremonies of the past. The purely
religious ceremony of the emperor, with
other court nobles praying to the gods of

heaven and earth, was used to consolidate
the new government which was believed to
be enlightened by ideas of freedom coming
out of the West. Not only did the gov-
ernment pursue the nationalization of
Shinto through politics, but also in edu-
cation and in administration. Special
priests were appointed in order to
promote centralization of the emperor
system. Along with a nationally organized
priesthood, the stage for centralization
and unification of religion and state
was set.

Shinto as a Non-Religion

Nationalization of Shintoism was carried
out under a conceptual blueprint of unity
for religion and state. However, this
orientation was forced into another
course by pressures brought about through
diplomatic contact with Western nations.
In 1871 the *Jingi-kan* (the highest
authority in government organized to
supervise and promote Shintoism) was
reduced to *Jingi-sho*, a smaller depart-
mental office and in 1872 it was abolished
and replaced by *Kyobusho* (the department
for the business concerning Shinto and
Buddhism). The continuing prohibition
against Christianity in Japan was not an
advisable policy for the newly formed
Meiji government since it was necessary to
negotiate with American and European
countries for amendment of treaties signed
under unequal conditions by the former
rulers of Japan. In 1873 the prohibition
against Christianity was lifted. In 1875
for the first time, freedom of religion
was announced publicly although it clearly
stated that such freedom was limited to
areas that did not infringe on the will
of the emperor. This freedom was also
reflected in article 28 (freedom of
religion) of the Imperial Constitution
promulgated in 1889. However, this
article definitely indicated that freedom
of religion was only to be bestowed by
imperial favor. In other words such
freedom could be easily restricted by the
emperor's order. In 1887 the *Kyobusho*
was abolished and the business was trans-
ferred to *Naimusho*. Generally it is believed
that this was the time when the promoters
of national Shintoism started to stress
its non-religious character. In 1882 the
priesthood appointed for the dual purposes
of education and religious work was
abolished and in 1900 the new *Jinja*
(shrine) office and another office for
other religions were established. For the
promoters of unity of religion and state,
this was another way to bring about
(continued on page 4)

(Emperor's New Clothes, cont...)

nationalization of Shintoism as a super-religion within the context of government policy over and above other religions. This was the beginning of the use of Shintoism to provide a rationale for militarism by the ultra-nationalists. As a scholar of Shintoism explained, "If the nationalization of Shinto is stressed in national ceremonies and in the moral and ethical education of the people, separation of religion and state will no longer be possible. In other words, the religious aspect of Shintoism would be played down in the ceremonies, as a fortress can be hidden among the trees by skillful camouflage." The government created the idea that "Shintoism is not a religion" in order to change the public outlook and thereby strengthen the nationalization of that religion. In 1940 the *Jinja* (shrine) office was promoted to the level of *Jingi-in*, comparable to *Jingi-kan* which had been abolished in 1872.

Under the emperor system nationalized Shintoism was restored to power and went into its most powerful period lasting until 1945.

General Headquarter's Order To Abolish National Shintoism

Upon Japan's defeat in 1945 the separation of religion and state was ordered by the GHQ through the "Shinto Directive" (*Shinto-Shirei*). Article 20 of the present constitution clearly calls for separation of religion and state. Such separation clearly negates the concept of the sacred succession to the imperial throne found in the mythological stories concerning the origin of Japan and the Japanese people.

The freedom of religion proclaimed in the constitution, however, has not solved the problems related to the cohesion between religion and state which have developed throughout Japan's long history. Religious consciousness has been deeply affected by a continuous stress on the cohesiveness of religion and state. An example can be found in the opinion expressed by Abe Shintaro, a State Minister on Aug. 16, 1978. He said that "for me whether the Yasukuni shrine is Shintoism or not is a non-problem. I have continued to worship at the Yasukuni shrine since my faith transcends both Shintoism and Buddhism."

The Supreme Court decision handed down in 1977 in the case of the ground purification ceremony carried out by Shinto priests on public land in 1965 is another example.

The majority of the 15 judges who voted in favor of calling the Shinto ceremony constitutional were over 60 years old. The basic orientation is to be found in the final statement of the Supreme Court which says, "It is impossible to separate religion from state. The Shinto ground purification ceremony is not religious in nature, but is a matter of custom and for the general public is valued as a secular event."

Although the Supreme Court decision was only intended to apply to the Tsu-city ground breaking ceremony case, that decision is coming to be a precedent which strengthens the national character of Shintoism. This trend can also be seen in the movement appealing for the emperor and the prime minister's public official visits to Yasukuni Shrine.

Advocates of the Yasukuni Shinto shrine argue as follows: "Can it be said that the prime minister's public visit to Yasukuni shrine, in order to console the spirits of the war dead, has a religious purpose, since such an act does not advocate a special religion or increase the number of Shinto believers? The Prime Minister's official visit to the shrine will not put any pressure on other religions. Thus, it is clear that even though this would be a religious act, at least such an act does not become 'a religious activity' as described in Article 20 of the Japanese Constitution. Thus, the prime minister's visit to the shrine does not violate the constitutional provision for the separation of religion and state. Official visits to the shrine by political representatives is only to restore identity to the Japanese. This identity was endangered by the order calling for separation of religion and state promulgated by General Headquarters of the occupation." (*Jinja Shimpo*--weekly newspaper by the Shinto shrine headquarters Nov. 19, 1979.) This type of interpretation presupposes a connection between the sacred imperial lineage, the nationalization of Shintoism, and the imperial constitution of the past.

Jinja Shimpo (Mar. 6, 1978) has the following comment: "There are three fundamental occurrences in relation to the separation of religion and the state: the first was the period for breaking the policy isolation in 1868, the second was the GHQ order to abolish national Shintoism in 1945 and the third was the 1971 Nagoya high court's decision in the Tsu-city case which judged
(continued on p. 5)

The Emperor's New Clothes, cont...)

the Shinto ground breaking ceremony to be unconstitutional. Among those three the Emperor's order seems to have permeated popular thinking the deepest. However, the Tsu-city case symbolically showed that the idea of separation of religion and state has in fact not sunk into the minds of the people." The paper continued, "In contrast to the USA, Japan is a nation that has two thousand years of history based on a homogeneous race, and the basic faith of the people has been Shintoism from the beginning."

It is important to note that the Supreme Court decision in the case of Tsu-city, was surely the take-off point from which the state has moved in Japan's post World War II history in the direction of the nationalization of Shintoism. The editorial in the shrine newspaper makes us feel that we have moved backward 100 years into the past in regard to the relationship between religion and state. #

(translation by A.Y.C.)

MANIPULATION OF LIFE AND CHRISTIAN FAITH

Organ transplants, DNA experiments, euthanasia, abortion, genetic manipulation--these and other technological "advances" may excite scientists, but they also raise fundamental questions about human rights and the meaning of life itself.

"Bioethics" is the new field of inquiry promoted over the past decade to deal with this wide-ranging threat in a comprehensive way. It draws, therefore, on all the physical and life sciences, as well as law, medicine, philosophy, and the social sciences. At stake is the question of how much control people can exercise over their own lives.

The Japanese, however, have yet to engage seriously in bioethics, says KIMURA Rihito, a Research Fellow at Harvard University who has just ended a month-long lecture tour from Hokkaido to Kyushu. A graduate of Waseda University, Kimura was a professor in the Thailand national university in the 1960s and in Saigon during the Vietnam War, and he served as associate director of the WCC's Ecumenical Institute in Bossey from 1972 to 1975. He has been at Harvard since 1978.

Kimura's personal interest in bioethics stems from his Saigon experience, where he was shocked to learn of genetic distortions caused by defoliating agents

used in the Vietnam war. He pursued this issue while in Geneva where, besides the WCC, the World Health Organization, UNESCO, and other international agencies were probing the conflicting issues of threat/right to life.

In a lecture on April 29 at Waseda Hoshien student center, sponsored by the Japan Christian Medical Association and supported by the NCCJ Mission and Service Division, Kimura made two crucial points regarding the situation in Japan.

First of all, because of its comprehensive scope, bioethics necessarily requires an overall vision of life and society. It must be able to deal with issues ranging from doctor-patient relations to multiple forms of citizen participation in politics. Japanese universities are sadly lacking, Kimura feels, in the ability to create and sustain this kind of encompassing vision.

Secondly, to check the excesses of scientific intrusions into life and human rights, various citizens' groups must be both well-informed and willing to take action. Kimura reports that in America the churches are taking a frontline initiative in performing this needed public role. The Japanese churches too, he urges, must strive to fulfill this role. Their relatively lesser place in Japanese society can be no excuse for their failure to act; rather, he suggests, the courage to act might well enhance their place in society.

In this connection, Kimura observed that access to information is generally quite good in the U.S. Public agencies are usually cooperative, often providing documents free of charge. Japanese agencies are perhaps less open and cooperative, so active citizen effort is all the more needed, he noted.

Persons interested in pursuing this field may contact Mr. Kimura, 42 Francis Ave., Cambridge, Mass., USA 02138. #

(DLS)

The JCAN staff would like to wish KUSUNOKI Toshiaki godspeed and all the best as he takes up his new post at the Asia Gakuin. "Kucky" was Secretary for the Division of Mission and Service of NCCJ and member of JCAN editorial board.

LEARNING FROM THE HANDICAPPED

Agape is a Christian workshop for disabled people located in Zama City, southwest of Tokyo. I have lived there for two weeks working as a volunteer, learning a lot about how it is to be handicapped in Japan. Here are some thoughts about it.

When Agape started some fifteen years ago, it was one of the first places in the country where handicapped people were given a chance to work and get special care. And Agape was used as a model for building similar institutions all around Japan.

Since the sixties the number of clients has grown steadily, and new buildings have been built, so that now this little community includes one hundred persons living and working here.

In the factory a lot of different things are put together. Electronic components for telephones and vending machines and also a part of the industry-robot that makes cars at a car company are manufactured here. All the work is easy but important, well-integrated into the economical structure of the country. Agape, too, is a part of the Japanese economical wonder.

The people here have all kinds of physical and mental handicaps, from mild to more severe. The personal histories are often those of a life at institutions. Few have a family of their own, and in most cases, the ties with the relatives are very weak. Agape is thus the only place they have, and they do what they can to turn the institution into a home, from the Pink Lady posters on the walls, to TV and mah-jong in the evenings.

The situation for the disabled has traditionally been bad. The samurai ideals of strength and health have put handicapped people aside. Any kind of handicap was long regarded in Japan as a symbol of ill fortune. It was the gods' punishment for a mother to bear a disabled child.

When the Meiji era opened up the door to the world outside Japan, and the industrialization of the country started, changes occurred for the handicapped --both good and bad. The new era brought with it a new moral sense. Disabled persons were no longer the first to die when famine struck. "Homes" for handicapped children, etc. started also to emerge as a result of foreign and domestic charity.

But the imported economic system also put up a new type of discrimination. Because in a society where your value as an individual is highly dependent on your productivity, handicapped people are bound to form the lowest class. Even though the situation is better now than at the beginning of the century, this kind of discrimination is still very much alive. Those who can't be "of any use" to society were, and are, put into institutions where we don't have to see them, and don't have to think about their problems.

Yet, there might be a change under way. At Agape I have seen it as an attempt to "re-socialize" the clients. It is the social section that handles it here, and what they are trying to do is merely to teach basic facts about daily life to those handicapped persons who have never had a chance to learn. They teach them how to cook a meal, how to handle relations with authorities, etc. All simple, but very important things. The final purpose is, of course, to make it possible for disabled persons themselves to take the big step into the world outside Agape -- to get a job, an apartment, perhaps live with a family. But the big problem here, is to get cooperation from industry. Many private companies doubt the capacity of the handicapped person. And in many cases small, trivial things like a staircase instead of an elevator, or a toilet that is impossible for a person in wheelchair to use, turn out to be deciding negative factors.

What must come in the future is a solution to these more or less architectural problems. We have the technical and economical resources at hand, and no excuse for letting things go on as they have. But what's more, there must also be a change in public opinion. We must be taught to accept handicapped persons as a part of our society. For too long now, we have stressed the differences between disabled and "normal" people. But really, and this is the most important thing I've learnt at Agape, the difference is not so big. Aren't we all just individual personalities, each one with his own needs and possibilities?



-Erik RINGMAR
ICYE exchangee from
Sweden

KE SHINTO THE BASIS FOR NATIONAL DEFENCE"

above appeared as the heading of a news item on page three of the April 29 issue of the *Yomiuri Shinbun*, one of Japan's top three national circulation newspapers.

The problems in Iran and Afghanistan have been the occasion for discussions about national defence in Japan. The statement that we need a human revolution aiming toward a return to the values of loyalty and filial piety based on the peaceful faith of Shinto was part of the report released on April 28 by a research organization of the financial world--the Financial Research Council of Japan under the leadership of DOKO Toshio (Doko is also head of the rough equivalent of the National Association of Manufacturers of Japan).

The report was prepared over a two year period under the guidance of OSHIMA Eiichi, Professor of the Engineering Department of Tokyo University. Prof. Oshima maintained that the report, which included 11 separate articles, did not represent the opinion of the research organization but was the personal opinion of the writers.

An article by MIYAWAKI Nagasada, an executive of the Research Council, said, "In various parts of the world there are conflicts that may result in World War III. The time has come for us to no longer feel at ease as a major economic power depending on American politically and militarily. We must build up patriotism among our people."

Miyawaki continued, "Before World War II our thinking was 'Self sacrifice for the country.' Now the words in the slogan are reversed, 'Sacrifice the country for self.'"

The *Keizai Shinbun*, a daily newspaper specializing in financial news, in its handling of the release of the Council's report did not mention the call for a return to Shinto as the basis for national defence.

ASUKE Ryosuke, the editor of *Sekai* (World) magazine, which published a special issue on Japan's national defense stance, was interviewed by the *Asahi Shinbun* (May 10, 1980) and states that "As people endeavor to sustain their present life style, it is evident that national chauvinism has deep roots in our daily life as well as in relationships between countries. With this background there are voices urging the materialization of the military

alliance of Japan-Korea-USA. Financial circles are thinking of responding to such opinions by doubling the national defense force budget and export military weapons. If the time when the conservative forces have succeeded in realizing the rearmament of Japan is called the first stage, this is the second stage for Japan in its awesome increase in military power. So this is the time to ask the meaning of the various reforms of the post Pacific war era."

The July issue of *Sekai* magazine will have a special issue on "Fearful Military Weapons" and the August issue, "An Idea for the Security for Peace."

DISABLED TO USA/CANADA

Seventeen people of the NCCJ Task Force of Disabled Persons and the Church are visiting facilities for handicapped persons in Ohio and California from June 17-July 6. Ten members of the group are also attending the 14th World Rehabilitation Congress of Rehabilitation International from June 23-27 in Winnipeg, Canada. The conference endeavors to promote the fellowship of the handicapped and the development of rehabilitation activities through exchanges of experiences and discussions.

CENTRAL THEOLOGICAL COLLEGE (TOKYO) WELCOMES FIVE FILIPINO SEMINARY STUDENTS

Students of St. Andrew's Theological Seminary, Quezon City, Philippines arrived Tokyo April 25 for a three week internship study tour. The group is composed of four men and one woman coming from different provinces of the Philippines. They were accompanied by their professor, Rev. Syriaco LAGUNZAD. The students either represent the Philippine Independent Church or the Philippine Episcopal Church.

They are: Rogelio LEGASPI (32) from Mindanao, Rhee TIMBANG (20) from Surigao, Richard EGMALIS (21) from La Union, Dolores DEMETILLIO (23) from Negros Occidental, and Daniel CARINO (23) from Bontoc, Mountain Province. They are all either in their 5th or 6th year of seminary. The internship study tour will include the observance of seminary life, church life and liturgy and other church activities in Japan, some going as far as the Kansai and Hokkaido areas.

The group came as part of an ongoing

(Filipino seminary students, cont...))
exchange program between St. Andrew's
Theological Seminary and Central Theological
College, Tokyo (An Anglican seminary) who
are co-sponsors of the program. Last year,
15 Japanese theological students visited
various parts of the Philippines under the
same program.†

OFFERING THIS BODY

If I could suffer for everyone
I'd give my body to be destroyed
By this disease.
Throughout its long history
People have built the earth.
If the earth were destroyed
It would be worse than death....
Too terrible to think about.
Look at me.
My body is ugly,
Eaten up by this evil disease.
So be it.
But please don't let the earth
Be ugly like me.
If I could suffer for everyone,
Joyfully I'd offer my body.

BY KITAHARA Toshinao,
1960-1975
who died of muscular dystrophy
From his collection of poems,
"Letters to a Star"

MORNING

Morning
Appears in front of us
Strong and powerful
Lifting up the night
That presses us down.
Then we are like a bird,
Light and free

by KIMURA Nobuyuki,
a member of Shimoochiai
Church (Holiness).
The night is often long and
uncomfortable for a
handicapped person.

HIS HOLY ARMS

Even if I try to stretch out
both arms
I can't reach anything.
I can't grasp anything.
But I am cradled
In the arms of Christ.

by MIZUNO Genzaburo of
Sakashiro church (Kyodan)
who is paralyzed. He writes
by moving his eyes toward
the letters of the alphabet
which are placed around his
room. His mother "reads"
his eyes and puts his poems
on paper.



"A Prayer for Peace"
by Minoru NONAKA